THE PRINCIPLES OF THE Doctrine of Chriſt:

Unfolded in two ſhort

CATECHISMES,

Wherein thoſe Principles of Religion are explained, the Knowledge whereof is required by the late Ordinance of Parliament, before any Perſon be admitted to the Sacrament of the Lords Supper.

For the uſe of ſeveral Congregations.

By *John Owen.* D. D.

Come ye Children, hearken unto me, I will teach you the Fear of the Lord. Pſal. 34. 11.

LONDON,
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TO

My loving Neighbours and Christian Friends.

Brethren,

MY hearts desire and request unto God for you is, that ye may be saved: I say the Truth in Christ also, I lye not, my conscience bearing me witness in the Holy Ghost, that I have great Heaviness, and continual Sorrow in my Heart, for them amongst you, who as yet walk disorderly, and not as beseemeth the Gospel, little labouring to acquaint themselves with the Mystery of Godliness; for many walk, of whom I have told you often weeping, and now tell you again with Sorrow, that they are the Enemies of the Cross of Christ, whose end is destruction, whose God is their Belly, who mind earthly things. You know (Brethren) how I have been amongst you, and in what manner, for these few years past; and how I have kept back nothing (to the utmost of the dispensation to me committed) that was profitable unto you; but have shewed you and taught you publickly, and from House to House, testifying to all, Repentance towards God, and Faith towards our Lord Jesus Christ. Now with what Sincerity this hath been by me performed; with what Issue and Success by you received, God the righteous Judge will one Day declare; for before him, must both you and I appear, to give an account of the dispensation of the glorious Gospel amongst us: in the mean while, the desire of my Heart is, to be Servant to the least of you in the Work of the Lord. And that in any way, which I can conceive profitable unto you either in your Persons or your Families. Now amongst my Indeavours in this kind, after the Ordinance of Publick Preaching the Word, there is not, I conceive, any more needful, (as all will grant that know the Estate of this Place, how taught of late days, how full of

groſly ignorant Perſons) then Catechiſing, which hath cauſed me to ſet aſide ſome Hours for the compiling of theſe following, which alſo I have procured to be printed meerly becauſe the leaſt part of the Pariſh *are able to read it in Writing, my Intention in them being, principally, to hold out thoſe neceſſary Truths, wherein you have been in my Preaching more fully inſtructed: as they are, the uſe of them I ſhall briefly preſent unto you.*

1. *The leſſer Catechiſm may be ſo learned of the younger ſort, that they may be ready to anſwer to every Queſtion thereof.*

2. *The greater will call to mind much of what hath been taught you in publick, eſpecially concerning the Perſon and Offices of Jeſus Chriſt.*

3. *Out of that you may have help to inſtruct your Families in the leſſer, being ſo framed for the moſt part, that a Chapter of the one, is ſpent in unfolding a Queſtion of the other.*

4. *The texts of Scripture quoted, are diligently to be ſought out and pondered, that you may know indeed whether theſe things are ſo.*

5. *In reading the Word, you may have light into the meaning of many places, by conſidering what they are produced to Confirm.*

6. *I have been ſparing in the Doctrine of the Sacraments, becauſe I have already been ſo frequent in examinations about them.*

7. *The handling of moral Duties I have wholly omitted, becauſe by God's aſſiſtance I intend for you a brief Explication of the* Lord's Prayer, *and the* Ten Commandments, *with ſome Articles of the* Creed, *not unfolded in theſe, by themſelves, by the way of Queſtion and Anſwer.*

Now in all this as the pains hath been mine, ſo I pray that the Benefit may be yours, and the Praiſe his, to whom alone any good, that is in this or any thing elſe, is to be aſcribed. Now the God of Heaven continue that Peace, Love, and Amity amongſt our ſelves, which hitherto hath been unſhaken, in theſe divided Times, and grant that the Scepter and Kingdom of his Son may be glorioufly advanced in your hearts, that the things which concern your Peace may not be hidden from your eyes in this your day: which is the daily Prayer of

From my Study,
Septem. the laſt.

Your Servant in the work of the Lord,

THE
Leſſer Catechiſm.

Queſtion,

WHence is all Truth concerning God, and ourſelves to be learned? Chap. 1. Of the Greater.

Anſwer. From the Holy Scripture, the Word of *God*.

Q. *What do the Scriptures teach that God is?* Chap. 2.

A. An eternal, infinite, moſt holy *Spirit*, giving Being to all things, and doing with them whatſoever He pleaſeth.

Q. *Is there but one God?* Chap. 3.

A. One onely, in reſpect of his Eſſence, and Being, but one in three diſtinct Perſons, of Father Son, and Holy Ghoſt.

Q. *What elſe is held forth in the Word concerning God, that we ought to know?* Chap. 4.

A. His Decrees, and his Works.

Q. *What are the Decrees of God concerning us?*

A. His eternal purposes, of saving some by Jesus Christ, for the Praise of his Glory; and of condemning others for their Sins.

Chap. 5. 6. Q. *What are the Works of God?*

A. Acts or Doings of his Power, whereby He createth, sustaineth, and governeth all things.

Chap. 7. Q. *What is required from us towards Almighty God?*

A. Holy and spiritual obedience, according to his Law given unto us.

Chap. 8. Q. *Are we able to do this of our selves?*

A. No, in no wise, being by nature unto every good Work reprobate.

Q. *How came we into this Estate, being at the first created in the image of God, in righteousness and innocency?*

A. By the fall of our first Parents, breaking the Covenant of God, losing his Grace and deserving his Curse.

Chap. 9. Q. *By what way may we be delivered from this miserable Estate.*

A. Onely by Jesus Christ.

Quest.

Q. *What is Jesus Christ?* Chap. 10.

A. God and Man united in one Person, to be a Mediator between God and Man.

Q. *What is He unto us?*

A. A King, a Priest, & a Prophet.

Q. *Wherein doth he exercise his Kingly Power towards us?* Chap. 11.

A. In converting us unto God by his Spirit, subduing us unto his obedience, and ruling in us by his Grace.

Q. *In what doth the exercise of his Priestly Office for us chiefly consist?* Chap. 12.

A. In offering up himself an acceptable sacrifice on the cross, so satisfying the justice of God for our Sins, removing his curse from our Persons, and bringing us unto him.

Q. *Wherein doth Christ exercise his prophetical Office towards us?* Chap. 13.

A. In revealing to our Hearts, from the bosome of his Father, the way, and truth, whereby we must come unto him.

Q. *For whose sake doth Christ perform all these?* Chap. 14.

A. Onely for his Elect.

Chap. 15. Q. *In what condition doth Jesus Christ exercise these Offices?*

A. He did in a low Estate of humiliation on Earth, but now in a glorious Estate of exaltation in Heaven.

Chap. 16. Q. *What is the Church of Christ?*

A. The universal company of God's Elect, called to the adoption of Children.

Chap. 17. Q. *How come we to be Members of this Church?*

A. By a lively Faith.

Q. *What is a lively Faith?*

A. An assured resting of the Soul upon God's promises of mercy in Jesus Christ, for pardon of Sins here, and Glory hereafter.

Chap. 18. Q. *How come we to have this faith?*

A. By the effectual working of the Spirit of God in our hearts, freely calling us from the state of Nature, to the state of Grace.

Chap. 19. Q. *Are we accounted Righteous for our Faith?*

A. No, but only for the righteousness of Christ, freely imputed unto us, and laid hold of by Faith.

Q. 1.

Q. 1. *Is there no more required of us, but Faith onely?* Chap. 20.

A. Yes, Repentance also, and Holiness.

Q. 2. *What is Repentance?*

A. A forsaking of all Sin, with Godly sorrow for what we have committed.

Q. 3. *What is that Holiness which is required of us?*

A. Universal obedience to the will of God revealed unto us.

Q. *What are the privileges of believers.* Chap. 21.

A. First, Union with Christ; secondly, Adoption of Children; thirdly, Communion of Saints; fourthly, right to the Seals of the new Covenant; fifthly, Christan liberty; sixthly, Resurrection of the body to Life eternal.

Q. 1. *What are the Sacraments, or Seals of the new Covenant?* Chap. 22.

A. Visible Seals of God's spiritual Promises, made unto us in the blood of Jesus Christ.

Q. 2. *Which be they?*

A. Baptism and the Lords Supper.

Q.

Chap. 23. Q. *What is Baptiſme?*

A. An holy Ordinance, whereby being ſprinkled with Water according to Chriſts inſtitution, we are by his Grace made Children of God, and have the promiſes of the Covenant ſealed unto us.

Chap. 24. Q. *What is the Lord's Supper?*

A. An holy Ordinance of Chriſt appointed to communicate unto Believers, his Body and Blood ſpiritually, being repreſented by Bread and Wine, bleſſed, broken, powred out, and received of them.

Q. 2. *Who have a right unto this Sacrament?*

A. They only who have an intereſt in Jeſus Chriſt by Faith.

Chap. 25. Q. *What is the Communion of Saints?*

A. An holy Conjunction between all Gods People, Partakers of the ſame Spirit, and Members of the ſame myſtical Body.

Q. *What is the end of all this Diſpenſation?*

A. The Glory of God in our Salvation.

Glory be to God on high.

THE

THE
Greater Catechiſme.

CHAP. I.

Of the Scripture.

Queſtion 1.

WHat is Chriſtian Religion?

A. The only (*a*) way of (1. 2.) knowing God aright, and (*b*) living unto him. (*a*) *Joh.* 14. 5. *ch.* 17 3. *Act.* 4. 12. (*b*) *Col.* 1. 10. 2. *Cor.* 5. 15. *Gal.* 2. 19, 20.

Q. 2. *Whence is it to be learned?*

A. From the holy (3) Scripture onely. *Iſa.* 8. 20. *Joh.* 5. 39.

Q. 3. *What is the Scripture?*

A. The books of the (*a*) Old, & (*b*) New (4. 5. 6.) Teſtament, (*c*) given by inſpiration from God, containing all things neceſſary to be believed and done, that God may

(1) Every one out of this way everlaſtingly damned.

(2) The Life of Religion is in the Life.

(3) Popiſh traditions are falſe Lights leading from God.

(4) The Authority of the Scripture dependeth not on the Authority of the Church, as the Papiſts blaſpheme.

(5) All humane inventions, unneceſſary helps in the worſhip of God.

(6) The word thereof is the ſole directory for Faith, Worſhip, and Life.

may be worshipped and our Souls saved. (a) *Isa.* 8. 20. *Rom.* 3. 2. (b) *Rev.* 22. 19, 20. (c) 2 *Tim.* 2. 16, 17. *Psal.* 19. 7, 8. *Jer.* 7. 31. *Joh.* 20. 31.

Q. 4. *How know you them to be the word of God?*

A. By the (a) testimony (7) of God's Spirit, working Faith in my heart, to close with that (b) heavenly Majesty, and clear divine truth, that shineth in them. (a) *Matth.* 16. 17. *Joh.* 16. 13. 1 *Thess.* 2. 13. 1 *Joh.* 2. 20. 1 *Joh.* 5, 6. (b) *Luk.* 24. 32. 1 *Cor.* 2. 14. *Heb.* 4. 12. 2 *Pet.* 1. 19.

(7) This alone perswadeth, & inwardly convinceth the heart, of the divine verity of the Scripture: other Motives also there are from without,

and unanswerable Arguments to prove the Truth of them: as, 1. their antiquity; 2 preservation from Fury; 3 Prophecies in them; 4 the Holiness and Majesty of their Doctrine, agreeable to the Nature of God; 5 Miracles. 6 the Testimony of the Church of all Ages; 7 the Blood of innumerable Martyrs, *&c.*

CHAP. II.

Of God.

Q. 1. *What do the Scriptures teach concerning God?*

A. First, what he is, or his Nature; Secondly, what he doth, or his Works. *Exod.* 3. 14. *Isa.* 45. 6. *Heb.* 1. 1, 2, 3. *Heb.* 11. 6.

Q. 2.

Q. 2. *What is God in himself?*

A. An (*a*) eternal (*b*) infinite, (*c*) (1,2,3,) incomprehensible (*d*) spirit, (*e*) giving being to all things, and doing with them whatsoever he pleaseth, (*a*) *Deut.* 33. 27. *Isa.* 57 15. *Revel.* 1.8. (*b*) 1 *King.* 8. 27. *Psal.* 139. 2,3,4,5. *&c* (*c*) *Exod.* 32. 20. 1 *Tim.* 6. 16. (*d*) *Joh.* 4, 24. (*e*) *Gen.* 1. 1. *Psal.* 115. 3. & 135. 6. *Isa.* 46. 10. *Joh.* 5. 17. *Heb.* 1. 2.

(1) The perfection of Gods Being is known of us chiefly by removing all imperfections.

(2) Hence, the abominable vanity of Idolaters and of the Blasphemous Papists that picture God.

Q. 3. *Do we here know God as he is?*

A. No his glorious being is not of us, in this Life to be comprehended. *Exod.* 33. 23. 1 *Cor.* 13. 12.

(3) Let us prostrate our selves in holy adoration of that which we cannot comprehend.

Q. 4. *Whereby is God chiefly made known unto us in the Word?*

A. First, by his (*f*) Names, Secondly, by his (*g*) Attributes, or Properties. (*f*) *Exod.* 3. 14. *ch.* 6. 3. *Psa.* 83. 18. (*g*) *Exo.* 34. 6, 7. *Mat.* 5. 48.

Q. 5. *What are the Names of God?*

A. Glorious Titles, whch he (4) hath given himself, to hold forth his excellencies unto us, with some perfections, whereby he will reveal himself. *Exod.* 3, 14, 15. & 6, 3, & 34. 6, 7. *Gen.* 17. 1.

(4) The divers names of God, signifie one and the same thing, but under divers notions, in respect of our Conception.

Q. 6.

Q. 6. What are the Attributes of God?

A. His infinite perfections, in being and working. *Revelat.* 4. 8, 9, 10, 11.

Q. 7. What are the chief Attributes of his Being?

A. (*a*) Eternity, (*b*) infiniteneſs, (*c*) ſimplicity, (1, 2,) or purity, (*d*) all-ſufficiency, (*e*) perfectneſs, (*f*) immutability, (*g*) life, (*h*) will, and (*i*) underſtanding. (*a*) *Deut.* 33. 27. *Pſal.* 93. 2. *Eſa.* 57. 15. *Revel.* 1. 11. (*b*) 1 *King.* 8. 27. *Pſal.* 139. 1, 2, 3, 4, 8, 9. (*c*) *Exod.* 3. 14. (*d*) *Gen.* 17. 1. *Pſal.* 135. 4, 5. (*e*) *Joh.* 11. 7, 8, 9. *Rom.* 11. 33, 34, 35, 36. (*f*) *Mal.* 3. 6. *Jam.* 1. 17. (*g*) *Judg.* 8. 19. 1 *Sam.* 25. 34. 2 *King.* 3. 14. *Ezek.* 14. 16. & 16. 48. *Matth.* 16. 16. *Act.* 24. 15. 1 *Theſ.* 1. 9. (*h*) *Dan.* 11. 3. *Eſa.* 46. 10. *Eph.* 1. 5. 11. *Jam.* 1. 18. (*i*) *Pſal.* 7. 2. & 139. 2. & 147. 4. *Jer.* 11. 20. *Heb.* 4. 13.

(1) Some of theſe attributes belong ſo unto God, as that they are in no ſort to be aſcribed to any elſe, as infiniteneſs, Eternity, *&c.* Others are after a ſort attributed to ſome of his Creatures, in that he communicateth unto them ſome of the Effects of them in himſelf, as Life, Goodneſs, *&c.* (2) The firſt of theſe are Motives to humble Adoration, Fear, ſelf-Abhorrency, the other, to Faith, Hope, Love, and Confidence through Jeſus Chriſt.

Q. 8. What are the Attributes which uſually are aſcribed to him in his Works, or the Acts of his Will?

A.

A. (*k*) Goodneſs, (*l*) Power, (*m*) (3,4,) Juſtice, (*n*) Mercy, (*o*) Holineſs, (*p*) Wiſdom, and the like, which he delighteth to exerciſe towards his Creatures, for the Praiſe of his Glory (*k*) *Pſal.* 119.68. *Mat.* 19.17. (*l*) *Exod.* 15.11. *Pſal.* 62.10. *Revel.* 19.1. (*m*) *Zeph.* 3.5. *Pſal.* 11.7. *Jerem.* 12.1. *Rom.* 1.30. (*n*) *Pſal.* 130.7. *Rom.* 9.15. *Epheſ.* 2.4. (*o*) *Exod.* 15.11. *Joſh.* 24.19. *Hab.* 1.13. *Revel.* 4.8. (*p*) *Rom.* 11.33. & 16.17.

(3) Nothing is to be aſcribed unto God, nor imagined of him, but what is exactly agreeable to thoſe his glorious properties.

(4) Theſe laſt are no leſs eſſential unto God than the former, onely we thus diſtinguiſh them, becauſe theſe are chiefly ſeen in his Works.

CHAP. III.

Of the Holy Trinity.

Q. 1. *Is there but one God to whom theſe Properties do belong?*

A. (*a*) One onely, in reſpect of his Eſſence and Being, but one (*b*) in three diſtinct Perſons, of Father, Son, and Holy Ghoſt. (*a*) *Deut.* 6.4. *Matth.* 19.17. *Epheſ.* 4,5,6. (*b*) *Gen.* 1.7. 1 *Joh.* 5.7. *Matth.* 28.19.

Q. 2. *What mean you by Perſon?*

A.

A. A distinct manner of (1,2,3,) Subsistence or Being, distinguished from the other Persons, by its own Properties. *Joh.* 5. 17. *Heb.* 1. 3.

(1) This is that mysterious Ark that must not be pryed into, nor the least tittle spoken about it, wherein plain Scripture goeth not before. (2) To deny the Deity of any one Person, is in effect to deny the whole God-head, for whosoever hath not the Son, hath not the Father. (3) This onely Doctrine remained undefiled in the Papacy.

Q. 3. *What is the distinguishing property of the Person of the Father?*

A. To be of himself onely, the fountain of the God-head. *Joh.* 5. 26, 27. *Ephes.* 1. 3.

Q. 4. *What is the property of the Son?*

A. To be begotten of his Father, from eternity. *Psal.* 2. 7. *Joh.* 1. 14. and 3. 16.

Q. 5. *What of the Holy Ghost?*

A. To proceed from the Father and the Son. *Joh.* 14. 17. & 16. 14. and 15. 26. and 20. 22.

Q. 6. *Are these three one?*

A. One (*a*) every way, in Nature, Will, and Essential properties, (*b*) distinguished onely in their personal manner of subsistence (*a*) *Ioh.* 10. 30. *Rom.* 3. 30. (*b*) *Ioh.* 15. 26. 1 *Ioh.* 5. 7.

Q. 7.

Q. 7. *Can we conceive these things as they are in themselves?*

A. Neither (*a*) we, nor yet the (*b*) Angels (4) of Heaven, are at all able to dive into these secrets, as they are internally in God; (*c*) but in respect of the outward dispensation of themselves, to us, by Creation, Redemption, and Sanctification, a knowledge may be attained of these things, saving, and heavenly. (*a*) 1 *Tim.* 6. 16. (*b*) *Esa.* 6. 2, 3. (*c*) *Col.* 1. 11, 12, 13, 14.

(4) We must labour to make out comfort from the proper work of every Person towards us.

CHAP. IV.

Of the Works of God, and *First, of those that are internal and immanent.*

Q. 1. *What do the Scriptures teach concerning the Works of God?*

A. That they are of two sorts; first, internal (1) in his Counsel, Decrees, and purposes towards his Creatures? secondly, external, in his Works, over and about them, to the praise of his own glory. *Act.* 15. 18. *Prov.* 16. 4.

(1) The purposes and decrees of God, so far as by him revealed, are objects of our faith, and full of comfort.

Q 2. *What are the decrees of God?*

A. (*a*) Eternal, (*b*) unchangeable purpoſes (2, 3, 4) of his will, concerning the being, and well-being of his Creatures. (*a*) *Mich.* 5. 2. *Epheſ.* 3. 9. *Act.* 15. 18. (*b*) *Eſa.* 14. 24. *Eſa.* 46. 10. *Rom.* 9. 12. 2 *Tim.* 2. 19.

(2) Further reaſons of God's decrees than his own will, not to be enquired after.

(3) The changes in the Scripture aſcribed unto God, are onely in the outward diſpenſations and works, variouſly tending to one infallible event, by him propoſed. (4) The *Arminians* blaſphemy in ſaying, God ſometimes fails of his purpoſes

Q. 3. *Concerning which of his Creatures chiefly are his decrees to be conſidered?*

A. Angels, and Men, for whom other things were ordained. 1 *Tim.* 5. 21. *Jud.* 6.

Q. 4. *What are the decrees of God concerning men?*

A. Election, and Reprobation. *Rom.* 9. 11, 12.

(5) The decree of Election is the fountain of all ſpiritual graces, for they are beſtowed onely on the Elect.

Q. 5. *What is the decree of election?*

A. The (*a*) eternal, (*b*) free, (*c*) immutable (5, 6) purpoſe of God, (*d*) whereby in Jeſus Chriſt, he chuſeth unto himſelf, whom he plea-

(6) In nothing doth natural corruption more exalt it ſelf againſt God, then in oppoſing the freedom of his grace in his eternal decrees.

ſeth,

seth, out of (*e*) whole mankind, determining to bestow upon them, for his sake, (*f*) grace here, and everlasting happiness hereafter, for the praise of his Glory, by the way of Mercy (*a*) *Eph.* 1. 4. *Act.* 13. 48. *Rom.* 8. 29, 30. (*b*) *Mat.* 11. 26. (*c*) 2 *Tim.* 2. 19. (*d*) *Ephes.* 1. 4, 5. *Mat.* 22. 14. (*e*) *Rom.* 9. 18, 19, 20, 21. (*f*) *Joh.* 6. 37. & chap. 17. 6. 9. 10. 24.

From the execution of these decrees, flows that variety and difference, we see in the dispensation of the means of Grace, God sending the Gospel where he hath a remnant according to Election.

Q. 6. *Doth any thing in us move the Lord thus to chuse us from amongst others?*

A. No, in no wise, we are in the same lump with others rejected, when separated by his undeserved Grace. *Rom.* 9. 11, 12. *Matth.* 11. 25. 1 *Cor.* 4. 7. 2 *Tim.* 1. 9.

Q. 7. *What is the decree of Reprobation?*

A. The eternal purpose of God, to suffer many to sin, leave them in their sin, and not giving them to Christ, to punish them for their sin. *Rom.* 9. 11, 12. 21, 22. *Prov.* 16. 4. *Mat.* 11. 25, 26. 2 *Pet.* 2. 12. *Jude* 4.

CHAP. V

Of the works of God that outwardly are of him.

Q. 1. *What are the works of God, that outwardly respect his Creatures?*

A. First, of Creation; secondly, of (1) actual providence. *Psal.* 33. 9. *Heb.* 1. 2, 3.

(1) The very outward works of God are sufficient to convince men of his eternal power & Godhead, and to leave them inexcusable, if they serve him not.

Q. 2. *What is the work of Creation?*

A. An act or work of God's Almighty power, whereby of nothing, in six days, he created Heaven, Earth, and the Sea, with all things in them contained, *Gen.* 1. 1. *Exod.* 20. 11. *Prov.* 16. 4.

Q. 3. *Wherefore did God make man?*

A. For his own glory in his service (2,3) and obedience, *Gen.* 1. 26, 27. & 2. 16, 17. *Rom.* 9. 23.

(2) The glory of God is to be preferred above our own, either being, or well-being, as the Supream end of them.

(3) The approaching unto God in his Service, is the chief exaltation of our Nature above the beasts that perish.

Q. 4. *Was man able to yield the service and worship that God required of him?*

A. Yea, to the uttermost, being created upright in the Image of God,

God, in purity, innocency, righteousness and holiness, *Gen.* 1. 26. *Eccles.* 7. 29. *Ephes.* 4. 24. *Col.* 3. 10.

Q. 5. *What was the rule, whereby Man was at first to be directed in his obedience?*

A. The Moral, or eternal Law of (4) God implanted in his Nature, and written in his heart, by creation, being the tenor of the Covenant between God and him, Sacramentally typified by the Tree of Knowledge of good and evil, *Gen.* 2. 15, 16, 17. *Rom.* 2. 14, 15. *Ephes.* 4. 24.

(4) God never allowed from the beginning, that the will of the Creature should be the measure of his Worship and Honour.

Q. 6. *Do we stand in the same Covenant still, and have we the same power to yield obedience unto God?*

A. No, the (*a*) Covenant was (5) broken by the Sin of *Adam*, with whom it was made, (*b*) our nature corrupted, (*c*) and all power to do good utterly lost. (*a*) *Gen.* 3. 16, 17, 18. *Gal.* 3. 10, 11. 21. *Heb.* 7. 19. & 8. 13. (*b*) *Joh.* 14. 4. *Psal.* 51. 5. (*c*) *Gen.* 6. 5. *Jer.* 13. 23.

(5) Though we have all lost our right unto the promise of the first Covenant, yet all not restored by Christ, are under the commination and curse thereof.

CHAP. VI.

Of Gods actual providence.

Q. 1. *What is Gods actual providence?*

A. The effectual working of his (1,2,3) Power, and Almighty Act of his Will, whereby he sustaineth, governeth, and disposeth of all things, Men, and their Actions, to the ends which he hath ordained for them, *Exod.* 4. 11. *Job* 5. 10, 11, 12. & 9. 5, 6. *Psal.* 147. 4. *Prov.* 15. 3. *Esa.* 45. 6, 7. *Joh.* 5. 17. *Act.* 17. 28. *Heb.* 1. 3.

(1) To this Providence is to be ascribed all the good we do injoy, and all the afflictions we undergoe.

(2) Fortune, Chance, & the like, are names withoutthings, scarce fit to be used among Christians, seeing Providence certainly ruleth all to appointed ends. (3) No free-will in man, exempted either from the eternal decree, or the overruling Providence of God.

Q. 2. *How is this providence exercised towards Mankind?*

A. Two wayes: first, (*a*) peculiarly towards his Church, or Elect, in their generations, for whom are all things: secondly, (*b*) towards all in a general manner; yet with various and divers dispensations. (*a*) *Deut.* 32. 10. *Psal.* 17. 8. *Zech.* 2. 8. *Mat.* 16. 18. & 19. 2. 29. 1 *Pet.* 5. 7. (*b*) *Gen.* 9. 5. *Psal.*

Psal. 75.6,7. *Esa.* 45.6. *Mat.* 5.45.

Q. 3. *Wherein chiefly consists the outward providence of God towards his Church?*

A. In three things, first, in (*a*) causing all (4) things to work together for their good, secondly, in (*b*) ruling and disposing of Kingdoms, Nations, and Persons, for their benefit; thirdly, (*c*) in avenging them of their adversaries, (*a*) *Mat.* 6.31,32,33. *Rom.* 8.28 1 *Tim.* 6.16. 2 *Pet.* 1.3. (*b*) *Psal.* 105.14,15. *Esa.* 44.28. *Dan.* 2.44. *Rom.* 9.17. (*c*) *Esa.* 60.12. *Zech.* 12.2, 3, 4,5. *Luk.* 18.7. *Revel.* 17.14.

(4) Though the dispensations of Gods providence towards his People be various, yet every issue and act of it tends to one certain end, their good in his Glory.

Q. 4. *Doth God rule also in and over the sinful actions of wicked men?*

A. Yea, he willingly (according (5) to his determinate Counsel) suffereth them to be, for the manifestation of his Glory, and by them effecteth his own righteous ends, 2 *Sam.* 12.11 & 16.10. 1 *Kin.* 11.31. & 22.22. *Job* 1.21. *Prov.* 22.14. *Esa.* 10.6,7. *Ezek.* 21.19,20,21. *Amos* 7.17. *Act.* 4.27,28. *Rom.* 1.24. & 9.22. 1 *Pet.* 2.8. *Revel.* 17.17.

(5) Almighty God knows how to bring Light out of Darkness, Good out of Evil, the Salvation of his Elect, out of *Judas* treachery, the *Jews* Cruelty, and *Pilats* Injustice.

Q. 5. *Doth the providence of God*

extend it self to every small thing?

A. The least Grass of the Field, hair of our Heads, or Worm of the Earth, is not exempted from his knowledge and care, *Job* 39. *Psal.* 104. 21. & 145. 15. *Jonah* 4. 7. *Mat.* 6. 26, 27, 28, 29. & 10. 29. 30.

CHAP. VII.

Of the Law of God.

Q. 1. *Which is the Law that God gave man at first to fulfill?*

A. The same which was afterwards (1) written with the finger of God in two Tables of Stone on Mount *Horeb*, called the ten Commandements, *Rom.* 2. 14, 15.

(1) This Law of God bindeth us now, not because delivered to the *Jews* on Mount *Horeb*, but because written in the hearts of all by the finger of God at the first.

Q. 2. *Is the observation of this Law still required of us?*

A. Yes, to the uttermost tittle, *Mat.* 5. 17. 1 *Joh.* 3. 4. *Rom.* 3. 31. *Jam.* 2. 8. *Gal.* 3.

Q. 3. *Are we able of our selves to (2,3) perform it?*

(2) After the fall, the Law ceased to be a rule of Justification, and became a rule for Sanctification only.

(3) It is of free Grace that God giveth power to yield any obedience, and accepteth of any obedience that is not perfect.

A. No.

A. No, in no wise, the Law is spiritual, but we are carnal, 1 *King.* 8. 46. *Gen.* 5 6. *Joh.* 15. 5. *Rom.* 7. 11. and 8. 7. 1 *Joh.* 1. 8.

Q. 4. *Did then God give a Law which could not be kept?*

A. No, when God gave it, we had power to keep it, which since we have lost in *Adam*, *Gen.* 1. 26. *Ephes.* 7. 29. *Rom.* 5. 12.

Q. 5. *Whereto then doth the Law now serve?*

A. For two general ends, first, (*a*) to be a rule of our Duty, or to discover to us the obedience of God required; secondly, (*b*) to drive us unto Christ. (*a*) *Psal.* 11. 9. 5. 1 *Tim.* 1. 8, 9. (*b*) *Gal.* 3. 24.

Q. 6. *How doth the Law drive us unto Christ?*

A. Divers ways, as first, (*a*) by laying open unto us the utter disability of our Nature, to do any good; secondly, (*b*) by charging the wrath and curse of God, due to Sin, upon the Conscience; thirdly, (*c*) by bringing the whole Soul under bondage to Sin, death, Satan, and Hell, so making us long and seek for

for a Saviour. (*a*) *Rom.* 7. 7,8,9. *Gal.* 3. 19. (*b*) *Rom.* 3: 19,20. & 4. 15. & 5. 20. *Gal.* 3. 10. (*c*) *Gal.* 3. 22. *Heb.* 2. 15.

CHAP. VIII.

Of the state of corrupted Nature.

Q. 1. *How came this weakness and disability upon us?*

A. By the sin, and (1) shameful fall of our first Parents, *Rom.* 5. 12. 14.

(1) This is that which commonly is called Original sin, which in general denoteth the whole misery and corruption of our Nature, as first, the guilt of *Adams* actual sin to us imputed; secondly, loss of Gods glorious Image, Innocency, and Holiness; thirdly, deriving by propagation a nature, 1. defiled with the Pollution; 2. laden with the Guilt; 3. subdued to the Power of Sin; 4. a being exposed to all temporal Miseries, leading to, and procuring Death; 5. an Alienation from God, with voluntary Obedience to Satan, and lust; 6. an utter disability to good, or to labour for Mercy; 7. eternal Damnation of Body and Soul in Hell.

Q. 2. *Wherein did that hurt us their Posterity?*

A. Divers wayes; first, (*a*) in that we were all guilty of the same breach of Covenant with *Adam*, being all in him; secondly, (*b*) our Souls

Souls with his were deprived of that Holineſs, Innocency, and righteouſneſs wherein they were at firſt created; thirdly, (*c*) pollution and defilement of Nature came upon us, with, fourthly, (*d*) an extream diſability of doing any thing that is well-pleaſing unto God; (*e*) by all which, we are made obnoxious to the curſe. (*a*) *Joh.* 3. 36. *Rom.* 5. 12. *Epheſ.* 2. 3. (*b*) *Gen.* 3. 10. *Epheſ.* 4. 23, 24. *Col.* 3. 10. (*c*) *Job* 14. 4. *Pſal.* 51. 7. *Joh.* 3. 6. *Rom.* 3. 13. (*d*) *Gen.* 6. 5. *Epheſ.* 2. 1. *Jer.* 6. 16. & 13. 23. *Rom.* 8. 7. (*e*) *Gen.* 3. 17. *Gal.* 3. 10.

Q. 3. *Wherein doth the curſe of God conſiſt?*

A. In divers things: firſt, (*a*) in the (2) guilt of Death, temporal and eternal; ſecondly, (*b*) the loſs of the Grace and Favour of God; thirdly, (*c*) Guilt and Horror of Conſcience, deſpair and anguiſh here, with, fourthly, eternal damnation hereafter. (*a*) *Gen.* 2. 17. *Rom.* 1. 18. & 5. 12. 17. *Epheſ.* 2. 3. (*b*) *Gen.* 3. 24. *Ezek.* 16. 3, 4, 5. *Epheſ.* 2. 13. (*c*) *Gen.* 3. 10. *Eſa.* 48. 22. *Rom.* 3. 9, 19. *Gal.* 3. 22. (*d*) *Gen.* 3. 10, 13. *Joh.* 3. 36.

(2) All that a natural Man hath on this ſide hell, is free Mercy.

Q. 4.

Q. 4. *Are all men born in this estate?*

A. Every one without exception, *Psal.* 51. 7. *Esa.* 53. 5. *Rom.* 3. 9. 12. *Ephes.* 2. 3.

Q. 5. *And do they continue therein?*

A. Of themselves (3) they cannot otherwise do, being able neither to (*a*) know, or (*b*) will, nor (*c*) do any thing that is spiritually good, and pleasing unto God. (*a*) *Act.* 8. 31. & 16. 14. 1 *Cor.* 2. 14. *Ephes.* 5. 8. *Joh.* 1. 5. (*b*) *Jer.* 6. 16. & 13. 2, 3. *Luk.* 4. 18. *Rom.* 6. 16. & 8. 7. (*c*) *Joh.* 6. 44. 2 *Cor.* 3. 5.

(3) The end of this is Jesus Christ, to all that flye for refuge to the hope set before them.

Q. 6. *Have they then no way of themselves to escape the curse and wrath of God?*

A. None at all, they can neither satisfie his Justice, nor fulfill his Law.

CHAP. IX.

Of the Incarnation of Christ.

Q. 1. *Shall all mankind then everlastingly perish?*

A. No, God of his free grace hath prepared a way, to redeem and save his

his Elect. *Joh.* 3. 16. *Esa:* 53. 6.

Q. 2. *What way was this?*

A. By sending his own Son (1) Jesus Christ, in the likeness of sinful flesh, condemning sin in the flesh, *Rom.* 8. 3.

(1) This is that great Mystery of Godliness, that the Angels themselves admire: the most transcendent expression of Gods infinite love: the laying forth of all the treasure of his Wisdom and Goodness.

Q. 3. *Who is this you call his own Son?*

A. The second Person of the Trinity, co-eternal, and of the same Deity with his Father, *Joh.* 1. 14. *Rom.* 1. 3. *Gal.* 4. 4. 1 *Joh.* 1. 1.

Q. 4. *How did God send him?*

A. By causing him to be made flesh of a pure Virgin, and to dwell among us, that he might be obedient unto death, the death of the Cross, *Esa.* 50. 6. *Joh.* 1. 14. *Luk.* 1. 35. *Phil.* 2. 8. 1 *Tim.* 6. 16.

CHAP. X.

Of the Person of Jesus Christ.

Q. 1. *What doth the Scripture teach us of Jesus Christ?*

A.

A. Chiefly two things; first, his (1,2) Person, or what he is in himself; secondly, his Offices, or what he is unto us.

(1) Though our Saviour Christ be one God with his Father, he is not one Person with him. (2) Jesus Christ is God and Man in one, not a God, and a Man: God incarnate, not a man Deified.

Q. 2. What doth it teach of his Person?

A. That he is truely God, and perfect man, partaker of the natures of God and man in one Person, between whom he is a Mediator, *Joh.* 1.14. *Heb.* 2.14,15. *Ephe.* 4,5. 1 *Tim.* 2. 5. 1 *Joh.* 1. 1.

Q. 3. How prove you Jesus Christ to be truely God?

3 The essential properties of either Nature, remain in his Person theirs still, not communicated unto the other, as of the Deity to be eternal, every where, of the Humanity to be born and dye.

A. Divers wayes; first, by places of Scripture speaking of the great God Jehovah, in the Old Testament, applyed to our Saviour in the New, as, *Numb.* 21. 5, 6. in 1 *Cor.* 10. 9. *Psal.* 102. 24,25. in *Heb.* 1.10. *Esa.* 6.2,3,4. in *Joh.* 12.40,41. *Esa.* 8. 13,14. in *Luk.* 2.34. *Rom.* 9. 33. *Esa.* 40. 3,4. in *Joh.* 1. *Esa.* 45.22,23. in *Rom.* 14. 11. *Phil.* 2. 8. *Mal.* 3. 1. in *Matth.* 11.10.

Secondly, By the works of the Deity

Deity ascribed unto him, as first, of Creation, *Joh.* 1. 3. 1 *Cor.* 8. 6. *Heb.* 1. 2. secondly, of preservation in providence, *Heb.* 1. 3. *Joh.* 5. 17. thirdly, Miracles.

Thirdly, By the essential attributes of God, being ascribed unto him; as first, immensity, *Mat.* 28. 20. *Joh.* 14. 23. *Ephes.* 3. 17. secondly, Eternity, *Joh.* 1. 1. *Revel.* 1. 11. *Mich.* 5. 2. thirdly, Immutability, *Heb.* 1. 11, 12. fourthly, Omniscience, *Joh.* 21. 17. *Revel.* 2. 23. fifthly, Majesty and Glory equal to his Father, *Joh.* 5. 23. *Revel.* 5. 13. *Phil.* 1. 2. 6. 9, 10.

4 What ever may be said of either Nature, may be said of his whole Person: So God may be said to die, but not the God-head, the man Christ to be every where but not his humanity, for his one Person is all this.

Fourthly, By the Names given unto him; as first, of God expressly, *Joh.* 1. 1. & 20. 28. *Act.* 20. 28. *Rom.* 9. 5. *Phil.* 2. 6. *Heb.* 1. 8. 1 *Tim.* 3. 16. secondly, of the Son of God, *Joh.* 1. 18. *Rom.* 8. 3. *&c.*

Q. 4. *Was it necessary that our Redeemer should be God?*

A. Yes, that he might be able to save to the uttermost, and to satisfie the wrath of his Father, which no creature could perform. *Esa.* 43. 25. & 53. 6. *Dan.* 9. 17. 19.

Q. 5.

Q. 5. *How prove you that he was a perfect man?*

A. First, by the Propheſies that went before, that ſo he ſhould be, *Gen.* 3. 15. & 18. 18.

Secondly, by the relation of their accompliſhment, *Mat.* 1. 1. *Rom.* 1. 4. *Gal.* 4. 4.

Thirdly, by the Scriptures, aſſigning to him thoſe things, which are required to a perfect man; as firſt, a Body, *Luk.* 24. 39. *Heb.* 2. 17. & 10. 5. 1 *Joh.* 1. 1. ſecondly, a Soul, *Matth.* 26. 39. *Mark.* 14. 34. and therein, firſt, a Will, *Mat.* 26. 39. ſecondly, Affections, *Mat.* 3. 5. *Luk.* 10. 21. thirdly, Indowments, *Luk.* 2. 52.

Fourthly, general infirmities of nature, *Mat.* 4. 2. *Joh.* 4. 6. *Heb.* 2. 18.

Q. 6. *Wherefore was our Redeemer to be Man?*

A. That the nature which had offended, might ſuffer, and make ſatisfaction, and ſo he might be every way a fit and ſufficient Saviour for men, *Heb.* 2. 10, 11, 12, 13, 14, 15, 16, 17.

5 The monſtrous figment of tranſubſtantiation, or Chriſts corporal preſence in the Sacrament, fully overthrows our Saviours humane nature, and makes him a meer ſhadow.

6 All natural properties are double in Chriſt, as will, *&c.* ſtill diſtinct, all perſonal, as ſubſiſtence, ſingle.

CHAP.

CHAP. XI.

Of the Offices of Christ, and First of his Kingly.

Q. 1. *How many are the Offices of Jesus Christ?*

A. Three; first, of a (*a*) King; Secondly, (*b*) a (1,2) Priest; Thirdly, a (*c*) Prophet. (*a*) *Psal.* 2.6. (*b*) *Psal.* 110.4. (*c*) *Deut.* 18. 15.

(1) In the exercise of these Offices, Christ is also the sole head, husband, and first-born of the Church. (2) Papal usurpation upon these Offices of Christ, manifest the Pope to be the man of Sin.

Q. 2. *Hath he these Offices peculiar by Nature?*

A. No, he onely received them for the present Dispensation, until the work of Redemtion be perfected, *Psal.* 110. 1. *Act.* 2.36. & 10. 42. 1 *Cor.* 13. 12. & 15.27,28. *Phil.* 2.9. *Heb.* 3.2.6. & 2. 7, 8, 9.

Q. 3. *Wherein doth the Kingly Office of Christ consist?*

A. In a two-fold power; First, his power of ruling in, and over his Church; Secondly, his power of subduing his Enemies, *Psal.* 110. 3, 4, 5, 6, 7.

Q. 4. *What is his ruling power in, and over his People?*

A. That supream Authority,

which (3,4) for their everlasting good, he useth towards them, whereof in general there be two acts; first, (*a*) internal and spiritual, in converting their Souls unto him, making them unto himself, a willing, obedient, persevering People; secondly, (*b*) external and ecclesiastical, in giving perfect Laws, and Rules for their Government, as gathered into holy Societies, under him. (*a*) *Esa.* 53. 12. & 59. 20, 21. with *Heb.* 8. 10, 11, 12. *Esa.* 61. 1. 2. *Joh.* 1. 16. & 12. 32. *Mark* 1. 15. *Mat.* 28. 20. 2 *Cor.* 10. 4, 5. (*b*) *Mat.* 16. 19. 1 *Cor.* 12. 28. *Ephes.* 4. 8, 9, 10, 11, 12, 13, 14. 2 *Tim.* 3. 16, 17. *Revel.* 22. 18, 19.

(3) Christs subjects are all born Rebels, & are stubborn, until he make them obedient by his Word and Spirit.

(4) Christ hath not delegated his Kingly power of Law-making for his Church, to any here below.

Q. 5. *How many are the acts of his Kingly power, towards his Enemies?*

A. Two also, first, (*a*) internal, by the (5) mighty working of his Word, and the spirit of Bondage upon their hearts, convincing, amazing, terrifying their Consciences, hardning their spirits for ruine; Secondly, (*b*) external in Judgements and Vengeance, which oft times he beginneth in this Life, and will continue

(5) The end of Christ in exercising his kingly power over his Enemies, is the glory of his Gospel, and the good of his People.

tinue unto Eternity, (*a*) *Psal.* 110. *Joh.* 6. 46. & 8. 59. & 9. 41. & 12. 40. 2 *Cor.* 10. 4, 5, 6. 1 *Cor.* 5. 6. 1 *Tim.* 1. 20. (*b*) *Mark* 16. 16. *Luk.* 19. 21. *Act.* 13. 11. *Revel.* 17. 14.

CHAP. XII.

Of Christ's Priestly Office.

Q. 1. *By what means did Jesus Christ undertake the Office of an eternal Priest?*

A. By (*a*) the Decree, Ordination, and will of God his Father, (*b*) whereunto he yielded voluntary obedience, so (*c*) that concerning this, there was a Compact and Covenant between them. (*a*) *Psal.* 110. 4. *Heb.* 4. 5, 6. & 7. 17, 18. (*b*) *Esa.* 50. 4, 5, 6. *Heb.* 10. 5, 6, 7, 8, 9, 10. (*c*) *Psal.* 2. 7, 8. *Esa.* 53. 8. 10, 11, 12. *Phil.* 2. 7, 9. *Heb.* 12. 2. *Joh.* 17. 2. 4.

Q. 2. *Wherein doth his execution of this Office consist?*

A. In bringing his People unto God, *Heb.* 2. 10. and 4. 15. and 7. 25.

Q. 3. *What are the parts of it?*

A. First, (*a*) oblation; secondly, (*b*) intercession (1). (*a*) *Heb.* 9. 13. (*b*) *Heb.* 7. 25.

(1) Against both these the Papists are exceedingly blasphemous, against the one by making their Mass a sacrifice for Sins, the other by making Saints mediators of Intercession.

Q. 4. *What is the oblation of Christ?*

A. The (*a*) offering up of himself upon the Altar of the Cross, an holy propitiatory sacrifice for the sins of all the Elect throughout the World, as (*b*) also the presentation of himself for us in Heaven, sprinkled with the blood of the Covenant. (*a*) *Esa.* 53. 10, 12. *Joh.* 3. 16. & 11. 51, 52. & 17. 19. *Heb.* 9. 13, 14. (*b*) *Heb.* 9. 24.

Q. 5. *Whereby doth this oblation do good unto us?*

A. Divers wayes: first, in that it satisfied the justice of God; secondly, it redeemed us from the power of Sin, Death, and Hell; thirdly, it ratified the new Covenant of Grace; fourthly, it procured for us Grace here, and Glory hereafter; by all which means, the peace and reconciliation between God and us is wrought, *Ephes.* 2. 14, 15.

Q. 6. *How did the oblation of Christ satisfie God's justice for our sin?*

A. In that for us, he underwent the

the (2) punishment due to our Sin, *Esa.* 53. 4,5,6. *Joh.* 10.11. *Rom.* 3.25, 26. and 4.25. 1 *Cor.* 15.3. 2 *Cor.* 5.21. *Ephes.* 5. 2. 1 *Pet.* 2. 24.

(2) Christs undergoing punishment for us was first, typified by the old Sacrifices; secondly, foretold in the first Promise; thirdly, made lawful and valid in it self; first, by God's determination, the supream Law-giver; secondly, his own voluntary undergoing it; thirdly, by a Relaxation of the Law, in regard of the Subject punished; fourthly, beneficial to us, because united to us, as first, our head; secondly, our elder Brother; thirdly, our Sponsor or Surety; fourthly, our Husband; fifthly, our God or Redeemer, &c.

Q. 7. *What was that punishment?*

A. The wrath of God, the curse (3) of the Law, the paines of Hell, due to Sinners, in Body and Soul, *Gen.* 2. 17. *Deut.* 27. 27. *Esa.* 59. 2. *Rom.* 5. 12. *Ephes.* 2. 3. *Joh.* 3. 36. *Heb.* 2. 14.

(3) No change in all these, but what necessary follows the change of the Persons sustaining.

Q. 8. *Did Christ undergo all these?*

A. Yes, in respect of the greatness (4) and extremity, not the eternity and continuance of those pains, for it was impossible he should be holden of Death, *Matth.* 26.28,29. *Mark* 14.33. and 15. 34. *Gal.* 3. 13. *Ephes.* 2. 16. *Col.* 1. 20. *Heb.* 5. 7. *Psal.* 18. 5.

(4) The death that Christ underwent was eternal, in its own Nature & Tendance, not so to him, because of his holiness, power, and the unity of his Person.

Q. 9. *How could the punishment of one, satisfie for the offence of all?*

A. In that he was not a mere (5) man onely, but God also, of infinite more value than all those who had offended, *Rom.* 5. 9. *Heb.* 9. 26. 1 *Pet.* 3. 18.

(5) He suffered not as God, but he suffered who was God.

Q. 10. *How did the oblation of Christ redeem us from Death, and Hell?*

A. First, (*a*) by paying a ransome (6) to God the Judge and Law-giver, who had condemned us; Secondly, (*b*) by overcoming, and spoyling Satan, Death, and the powers of Hell, that detained us Captives, (*a*) *Matth.* 20. 28. *Joh.* 6. 38. *Mark* 10. 4, 5. *Rom.* 3. 25. 1 *Cor.* 6. 20. *Gal.* 3. 13. *Ephes.* 1. 7. 1 *Tim.* 2. 6. *Heb.* 10. 9. (*b*) *Joh.* 5. 24. *Col.* 2. 13, 14, 15. 1 *Thess.* 1. 10. *Heb.* 2. 14. 1 *Pet.* 1. 18, 19.

(6) We are freed from the anger of God, by a perfect rendring to the full value of what he required, from the power of Satan by absolute conquest on our behalf.

Q. 11. *What was the ransome that Christ paid for us?*

A. His own precious Blood, *Act.* 20. 28. 1 *Pet.* 1. 19.

Q. 12. *How was the new Covenant ratified in his Blood?*

A. By being accompanied with (7) his Death, for that as all other Testaments was to be ratified by the death of the Testator, *Gen.* 22. 18. *Heb.* 9. 16. & 8. 10, 11, 12.

(7) The new Covenant is Christs legacy in his last Will, unto his People, the eternal inheritance of Glory being conveyed thereby.

Q. 13.

Q. 13. *What is this new Covenant?*

A. The gracious, free, immutable promise of God made unto all his Elect fallen in *Adam*, to (*b*) give them Jesus Christ, and (*c*) in him Mercy, Pardon, Grace, and Glory, (*d*) with a restipulation of Faith from them unto this promise and new obedience. (*a*) *Gen.* 3. 15. *Jer.* 31. 32, 33, 34. & 32. 40. *Heb.* 8. 10, 11, 12. (*b*) *Gal.* 3. 8. 16. *Gen.* 12. 3. (*c*) *Rom.* 8. 32. *Ephes.* 1. 3, 4. (*d*) *Mar.* 16. 16. *Joh.* 1. 12. & 10. 27, 28.

(8) The death of Christ was satisfactory in respect of the strict justice of God, meritorious in respect of the Covenant between him and his Father.

Q. 14. *How did Christ procure for us Grace, Faith, and Glory?*

A. By the way of purchase (8) and merit, for the Death of Christ deservedly procured of God, that he should Bless us with all spiritual Blessings, needful for our coming unto him, *Esa.* 53. 11, 12. *Joh.* 17. 2. *Act.* 20. 28. *Rom.* 5. 17, 18. *Ephes.* 2. 15. 16. & 1. 4. *Phil.* 1. 29. *Tit.* 2. 14. *Revel.* 1. 5, 6.

(9) All these holy truths are directly denied by the blasphemous *Socinians*, & of the Papists with their merits, masses, penance and purgatory, by consequent overthrown.

Q. 15. *What is the intercession of Christ?*

A. His continual soliciting (10) of God on our behalf, begun here in fervent Prayers, continued in

(10) To make Saints our intercessours, is to renounce Jesus Christ from being a sufficient Saviour.

Heaven by appearing as our advocate at the Throne of Grace, *Psal.* 2. 8. *Rom.* 8. 34. *Heb.* 7. 25. & 9. 24. & 10. 19, 20, 21. 1 *Joh.* 2. 1, 2. *Joh* 17.

CHAP. XIII.

Of Christ's Prophetical Office.

Q. 1. *Wherein doth the prophetical Office of Christ consist?*

A. In his Embassage (1) from God to Man, revealing from the bosome of his Father, the whole Mystery of Godliness, the way and Truth, whereby we must come unto God, *Matth.* 5. *Joh.* 1. 18. & 3. 32. & 10. 9. 14. & 14. 5, 6. & 17. 8. & 18. 37.

Q. 2. *How doth he exercise this Office towards us?*

A. By making known (2) the whole Doctrine of truth unto us, in a saving and spiritual manner, *Deut.* 18 18. *Esa.* 42. 6. *Heb.* 3. 1.

Q. 3. *By what means doth he perform all this?*

A. Divers, as first, (a) internally and effectually by his Spirit, writing his

(1) Christ differed from all other Prophets first, in his sending, which was immediately from the Bosome of his father, secondly his assistance, which was the fulness of the Spirit; thirdly, his manner of teaching, with Authority.

(2) To accuse his word of imperfection in Doctrine or Discipline, is to deny him a perfect Prophet, or to have born witness unto all Truth.

his Law in our hearts; ſecondly, (*b*) outwardly, and inſtrumentally, by the Word preached. (*a*) *Jer.* 31. 32,33. 2 *Cor.* 3. 3. 1 *Theſſ.* 4. 9. *Heb.* 8. 10. (*b*) *Joh.* 20. 31. 1 *Cor.* 12. 28. *Epheſ.* 4. 8, 9, 10, 11, 12, 13. 2 *Pet.* 1. 21.

CHAP. XIV.

Of the two-fold Eſtate of Chriſt.

Q. 1. *In what eſtate or condition doth Chriſt exerciſe theſe Offices?*

A. In a two-fold Eſtate; firſt, of humiliation (1,2,3) or abaſement; ſecondly, of exaltation, or glory, *Phil.* 2. 8, 9, 10.

(1) The humiliation of Chriſt, ſhews us what we muſt here do, and ſuffer; his Exaltation, what we may hope for.

Q. 2. *Wherein conſiſteth the ſtate of Chriſt's humiliation?*

A. In three things; firſt, (*a*) in his Incarnation, or being born of Woman; ſecondly, (*b*) his Obedience or fulfilling the whole Law, Moral and Ceremonial; thirdly, in his (*c*) Paſſion, or enduring all ſorts of miſeries, even death it ſelf. (*a*) *Luk.* 1. 35. *Joh.* 1. 14. *Rom.* 1. 3. *Gal.* 4. 4. *Heb.* 2. 9, 14. (*b*) *Matth.* 3. 15. & 5. 17. *Luk.* 2. 21. *Joh.* 8. 46. 2 *Cor.* 5. 21.

(2) The firſt of theſe holds forth his mighty love to us, the other his mighty power in himſelf.

(3) The onely way to Heaven is by the Croſs.

21. 1 Pet. 1. 19. 1 Joh. 3. 5. (c) Psal. 53. 4, 5, 6. Heb. 2. 9. 1 Pet. 2. 21.

Q. 3. *Wherein consists his exaltation?*

A. In first, his Resurrection; secondly, Ascension; thirdly, sitting at the right hand of God; by all which he was declared to be the Son of God with Power, *Mat.* 28. 18. *Rom.* 1. 4. & 4. 4. *Ephes.* 4. 9. *Phil.* 2. 9, 10. 1 *Tim.* 3. 16.

CHAP. XV.

Of the Persons to whom the Benefits of Christs Offices do belong.

Q. 1. *Unto whom do the saving Benefits of what Christ performeth in the Execution of his Offices belong?*

A. Onely to his Elect, (1, 2, 3,) *Joh.* 17. 9. *Esa.* 63. 9. *Heb.* 3. 6. & 10. 21.

(1) Christ giveth Life to all that world for whom he gave his Life.

Q. 2. *Dyed he for no other?*

A. None, in respect of his Fathers

(2) None that he dyed for shall ever dye. (3) To say that Christ died for every man universally, is to affirm that he did no more for the Elect then the reprobates, for them that are saved, then for them that are damned, which is the Arminian Blasphemy.

eternal

eternal purpose, and his own intention, of removing wrath from them, procuring Grace and Glory for them, *Act.* 20. 28. *Matth.* 20. 28. & 26. 28. *Heb.* 9. 28. *Joh.* 11. 51, 52. *Esa.* 53. 12. *Joh.* 3. 16. & 10, 11, 12, 13. 15. *Ephes.* 5. 25. *Rom.* 8. 32. 34. *Gal.* 3. 13. *Joh.* 6. 37. 39. *Rom.* 4. 25. 2 *Cor.* 5. 19, 20.

Q. 3. *What shall become of them for whom Christ dyed not?*

A. Everlasting Torments for their Sins, their portion in their own place, *Mark* 16. 16. *Joh.* 3. 36. *Matth.* 25. 41. *Act.* 1. 25.

Q. 4. *For whom doth he make Intercession?*

A. Onely for those who from Eternity were given him by his Father, *Joh.* 17. *Heb.* 7. 24, 25.

CHAP. XVI.

Of the Church.

Q. 1. *How are the Elect called, in respect of their Obedience unto Christ, and Union with him?*

A. His Church, *Act.* 20. 28. *Ephes.* 5. 32.

Q. 2.

Q. 2. *What is the Church of Christ?*

A. The whole company of Gods (1,2,3,4,5) Elect (*a*), called (*b*) of God, (*c*) by the Word and Spirit, (*d*) out of their natural condition, to the dignity of his Children, and (*e*) united unto Christ their Head, by Faith in the bond of the Spirit. (*a*) *Act.* 2. 47. 1 *Tim.* 5. 21. *Heb.* 12. 22, 23, 24. (*b*) *Rom.* 1. 5, 6. *Rom.* 9. 11. 24. 1 *Cor.* 4. 15. 2 *Tim.* 1. 9. (*c*) *Act.* 16. 14. *Joh.* 3. 8. 1 *Cor.* 4. 15. 1 *Pet.* 1. 23. *Heb.* 8. 10. (*d*) *Ephes.* 2. 11, 12, 13. *Col.* 1. 13. *Heb.* 2. 14, 15. 1 *Pet.* 2. 9. (*e*) *Joh.* 17. 21. *Ephes.* 2. 18, 19, 20, 21, 22.

(1) The Elect Angels belong to this Church. (2) No distance of time or place breaks the Unity of this Church; Heaven and Earth, from the begining of the world unto the End, are comprized in it. (3) No mention in Scripture of any Church in purgatory. (4) This is the Catholick Church, though that term be not to be found in the Word in this Sense, the thing it self is obvious. (5) The Pope challenging unto himself the title of the head of the Catholick Church, is blasphemously rebellious against Jesus Christ.

Q. 3. *Is this whole Church always in the same state?*

A. No, one part of it is Militant, the other Triumphant.

Q. 4. *What is the Church Militant?*

A. That portion of Gods Elect, which in their generation cleaveth unto

unto Christ by Faith, and fighteth against the World, Flesh, and Devil, *Ephes.* 6. 11, 12. *Heb.* 11. 13, 14. & 12. 1. 4.

Q. 5. *What is the Church Triumphant?*

A. That portion of Gods People, who having fought their fight and kept the Faith, are now in Heaven, resting from their Labours, *Ephes.* 5. 27. *Revel.* 3. 21. & ch. 14. 13.

Q. 6. *Are not the Church of the Jews, before the Birth of Christ, and the Church of the Christians since, two Churches?*

(6) This is that Ark, out of which whosoever is, shall surely perish.

A. No, essentially they are but one, differing only in some outward administrations, *Ephes.* 2. 12. 13, 14, 15, 16. 1 *Cor.* 10. 3. *Gal.* 4. 26. 27. *Heb.* 11. 15. 26. 40.

Q. 7. *Can this Church be wholly overthrown on the Earth?*

A. No, unless the Decree of God may be changed, and the promise of Christ fail. *Matth.* 16. 18. & 28. 20. *Joh.* 14. 16. *Joh.* 17. 1 *Tim.* 3. 15. 2 *Tim.* 2. 19.

CHAP.

CHAP. XVII.

Of Faith?

Q. 1. *By what means do we become actual Members of this Church of God?*

A. By a lively justifying Faith, (1) whereby we are united unto Christ, the head thereof, *Act.* 2.47. & 13.48. *Heb.* 11.6. & 12. 22, 23. & 4.2. *Rom.* 5.1,2. *Ephes.* 2.13,14.

(1) Of this faith the holy Spirit is the efficient cause, the Word the instrumental, the Law indirectly, by discovering our misery; the Gospel immediately by holding forth a Saviour.

Q. 2. *What is a justifying Faith?*

A. A (*a*) gracious resting upon (2) the free promises of God in Jesus Christ for mercy, (*b*) with a firm perswasion of Heart, that God is a reconciled Father unto us in the Son of his Love. (*a*) 1 *Tim.* 1. 16. *Joh.* 13. 15. & 19. 25. *Rom.* 4.5. (*b*) *Heb.* 4. 16. *Rom.* 8.38,39. *Gal.* 2. 20. 2 *Cor.* 5. 20, 21.

(2) Faith is in the understanding, in respect of its being, & subsistence in the will and heart, in respect of its effectual working.

Q. 3. *Have all this Faith?*

A. None, but the Elect of God, *Tit.* 1. 1. *Joh.* 10.26. *Matth.* 13. 11. *Act.* 13. 48. *Rom.* 8.30.

Q. 4. *Do not then others believe that make profession?*

A. Yes, with first, historical Faith, or

or a perſwaſion, that the things written in the word are true, *James* 2. 9. ſecondly, temporary Faith, which hath ſome joy of the affections, upon unſpiritual grounds, in the things believed, *Matth.* 13. 20. *Mark* 6. 20. *Joh.* 2. 23, 24. *Act.* 8. 13.

CHAP. XVIII.

Of our Vocation, or Gods calling us.

Q. 1. *How come we to have this ſaving Faith?*

A. It is freely beſtowed upon us, and wrought in us, by the Spirit of God in our vocation or calling. *Joh.* 6. 29. 44. *Epheſ.* 2. 8, 9. *Phil.* 1. 29. 2 *Theſ.* 1. 11.

Q. 2. *What is our Vocation, or this calling of God?*

A. The free gracious(1,2.)act of Almighty God, whereby in Jeſus Chriſt he calleth and tranſlateth us from the ſtate of Nature, Sin, Wrath, and Corruption, into the State of Grace, and Union with Chriſt, by the mighty, effectual working of his Spirit, in the preaching

(1) Our effectual calling is the firſt effect of our everlaſting election.

(2) We have no actual intereſt in, nor right unto Chriſt, untill we are thus called.

ing of the Word, *Col.* 1. 12, 13. 2 *Tim.* 1. 9. *Deut.* 30. 6. *Ezek.* 36. 26. *Matth.* 11. 25, 26. *Joh.* 1. 13. & 3. 3. 8. *Ephes.* 1. 19. *Col.* 2. 12. 1 *Cor.* 4. 7. *Jam.* 1. 18. 2 *Pet.* 2. 20. *Act.* 16. 14.

Q. 3. *What do we our selves perform in this change or work of our conversion?*

A. Nothing at all, being meerly (3) wrought upon by the free grace and Spirit of God, when in our selves we have no Ability to any thing that is spiritually good, *Matth.* 7. 18. & 10. 20. *Joh.* 1. 13. & 15. 5. 1 *Cor.* 12. 3. 1 *Cor.* 2. 5. 2 *Cor.* 3. 5. *Ephes.* 2. 1. 8. *Rom.* 8. 26. *Phil.* 1. 6.

(3) They who so boast of the strength of free Will, in the Work of our conversion, are themselves an example what it is, being given up to so vile an errour, destitute of the Grace of God.

Q. 4. *Doth God thus call all and every one?*

A. All within the pale of the Church are outwardly called by the Word, none effectually but the Elect. *Mat.* 22. 14. *Rom.* 8. 30.

CHAP. XIX.

Of Justification.

Q. 1. *Are we accounted righteous and saved for our Faith, when we are thus freely called?* A.

A. No, but meerly by the imputation of the righteousness of Christ, apprehended and applyed by Faith, for which alone the Lord accepts us, as holy and righteous, *Esa.* 43. 25. *Rom.* 3. 23, 24, 25, 26. *Rom.* 4. 5.

Q. 2. *What then is our Justification, or Righteousness before God?*

A. The gracious free Act (1) of God, imputing the righteousness of Christ to a believing Sinner, and for that speaking Peace unto his Conscience, in the Pardon of his Sin, pronouncing him to be just, and accepted before him, *Gen.* 15. 6. *Act.* 13. 38, 39. *Luk.* 18. 14. *Rom.* 3. 24, 26, 28. *Rom.* 4. 4, 5, 6, 7, 8. *Gal.* 2. 16.

(1) Legal and Evangelical justification differ; first, on the part of the Persons to be justified: the one requiring a Person legally and perfectly righteous, the other a believing Sinner; Secondly, on the part of God, who in the one is a severe righteous Judge, in the other, a merciful reconciled Father; thirdly, in the Sentence, which in the one, acquitteth, as having done nothing amiss, the other as having all amiss pardoned.

Q. 3. *Are we not then righteous before God, by our own Works?*

A. No, for of themselves, they can neither satisfie his Justice, fulfil his Law, nor indure his Tryal. *Psal.* 130. 3, 4. *Psal.* 143. 2. *Esa.* 64. 6. *Luke* 17. 10.

CHAP. XX.

Of Sanctification.

Q. 1. *Is there nothing then required of us, but Faith onely?*

A. Yes, (*a*) repentance, and (*b*) holineſs, or new obedience. (*a*) *Act.* 20.21. *Matth.* 3.2. *Luk.* 13.3. (*b*) 2 *Tim.* 2.19. 1 *Theſſ.* 4.7. *Heb.* 12.14.

Q. 2. *What is Repentance?*

A. Godly (*a*) ſorrow for every known (1,2) ſin committed againſt God, (*b*) with a firm purpoſe of heart, to cleave unto him for the future, (*c*) in the killing of ſin, the quickning of all graces, to walk before him in newneſs of life. (*a*) 2 *Cor.* 7.9, 10, 11. *Act.* 2.37. *Pſal.* 51.17. (*b*) *Pſal.* 34.14. *Eſa.* 1.16, 17. *Ezek.* 18. 27, 28. *Act.* 14.15. (*c*) *Epheſ.* 4.21, 22, 23, 24. *Rom.* 6.12, 13. 18, 19. *Rom.* 8.1. 2 *Cor.* 5.17. *Gal.* 6.15.

(1) Repentance includeth firſt, alteration of the mind, into a hatred of ſin, before loved; Secondly, ſorrow of the affections, for ſin committed; thirdly, change of the actions ariſing from both.

(2) Repentance is either legal, ſervile, and terrifying, from the ſpirit of Bondage: or, Evangelical, filial, and comforting, from the ſpirit of free Grace and Liberty, which onely is available.

Q. 3. *Can we do this of our ſelves?*

A. No, it is a ſpecial gift and grace of

of God, which he bestoweth on whom he pleaseth, *Levit.* 20. 8. *Deut.* 30.6. *Ezek.* 11.19,20. 2 *Tim.*2. 25. *Act.* 11. 18.

Q. 4. *Wherein doth the being of true Repentance consist, without which it is not acceptable?*

A. In its (3) performance according to the Gospel rule, with Faith and assured hope of divine mercy, *Psal.*51. 1 *Joh.*2.1,2. 2 *Cor.* 7.10,11. *Act.*2.38. *Matth.* 27.4.

(3) Every part of popish Repentance viz. contrition, confession, and satisfaction, was performed by *Judas.*

Q. 5. *What is that holiness which is required of us?*

A. That (*a*) universal (4,5) sincere obedience to the whole will of God, (*b*) in our hearts, minds, wills, and actions, (*c*) whereby we are in some measure made conformable to Christ our head. (*a*) *Psal.* 119.9. 1 *Sam.*15.22. *Joh.*14.15. *Rom.* 6.9. *Heb.* 12. 14. *Tit.* 2. 12.2 *Pet.* 1. 5.6,7. *Esa.* 1. 16, 17. (*b*) 1 *Cron.* 28. 9. *Deut.*6.5. *Matth.* 22. 37. (*c*) *Rom.* 8.29. 1 *Cor.*11.1. *Ephes.*2.21. *Col.*3.1, 2, 3. 2 *Tim.*2. 11, 12.

(4) All Faith & profession without this holiness is vain and of no effect

(5) True Faith can no more be without true holiness, than true fire without heat.

Q. 6. *Is this holiness or obedience in us perfect?*

A. Yes, (*a*) in respect (6) of all the

(6) Merit of works in unprofitable servants, no way able to do their Duty is a Popish Miracle.

the parts of it, but (*b*) not in respect of the degrees wherein God requires it. (*a*) 2 *King.* 20.3. *Joh.* 1. 1. *Mat.* 5. 48. *Luk.* 1.6. 2 *Cor.* 7.1. *Ephes.* 4.24. *Tit.* 2. 12. (*b*) *Esa.* 64.6. *Psal.* 130.3. *Exod.* 28. 38. *Phil.* 3. 8.

Q. 7. *Will God accept of that obedience which falls so short of what he requireth?*

(7) In Christ are our persons accepted freely, and for him our obedience.

A. Yes from them (7) whose persons he accepteth, and justifieth freely in Jesus Christ, *Rom.* 12.1. *Phil.* 4.18. *Heb.* 13.16. 1 *Joh.* 3. 22. *Ephes.* 1. 6.

Q. 8. *What are the parts of this holiness?*

A. (*a*) Internal, in the quickning of all Graces, purging all Sins; (*b*) and external, in fervent and frequent Prayers, Almes, and all manner of Righteousness. (*a*) *Heb.* 9.14. *Ephes.* 3.16.17. *Rom.* 2.29. & 6.12. (*b*) *Matth.* 5.20. *Rom.* 8. 1,2. *Ephes.* 4. 22,23. *Tit.* 2. 12. particular precepts are innumerable.

Q. 8. *May not others perform these Duties acceptably, as well as those that believe?*

(8) The best duties of unbelievers, are but white Sins.

A. No, (8) all their performances

ces in this kind are but abominable sins before the Lord, *Prov.* 15 8. *Joh.* 9. 31. *Tit.* 1. 15. *Heb.* 11. 6.

CHAP. XXI.

Of the Priviledges of Believers.

Q. 1. *What are the priviledges of those that thus believe and repent?*

A. First Union with Christ; secondly, Adoption of Children: thirdly, Christian Liberty; fourthly, a Spiritual holy right to the Seals of the new Covenant; fifthly, communion with all Saints; sixthly, Resurrection of the Body unto Life Eternal.

Q. 2. *What is our Union with Christ?*

A. An (*a*) holy spiritual (1,2) Conjunction unto him, as our (*b*) Head, (*c*) Husband, and (*d*) Foundation, (*e*) whereby we are made Partakers of the same Spirit with him, (*f*) and derive all good things

(1) By vertue of this Union, Christ suffereth in our Afflictions; and we fill up in our Bodies what remaineth as his.

(2) From Christ as head of the Church, we have spiritual Life, Sense, and Motion, or growth in Grace; secondly, as the Husband of the Church, Love and Redemption; thirdly, as the Foundation thereof, Stability, and Perseverance.

from him. (*a*) 1 *Cor.* 12. 12. *Joh.* 15. 1,2. 5,6,7. & 17. 23. (*b*) *Ephes.* 4. 15. & 5. 23. *Col.* 1. 18. (*c*) 2 *Cor.* 11. 2. *Ephes.* 5. 25, 26, 27. *Revel.* 21. 9. (*d*) *Matth.* 16. 18. *Ephes.* 2. 20, 21, 22. 1 *Pet.* 2. 4,5,6,7. (*e*) *Rom.* 8. 9. 11. *Gal.* 4. 6. *Phil.* 1. 19. (*f*) *Joh.* 1. 12. 16. *Ephes.* 1. 3.

Q. 3. *What is our adoption?*

A. Our gracious Reception into the family of God, as his Children, and co-heirs with Christ, *Joh.* 1. 12. *Rom.* 8. 15. 17. *Gal.* 4. 5. *Ephes.* 1. 5.

Q. 4. *How came we to know this?*

A. By the especial working of the holy (3) Spirit in our hearts, sealing unto us the promises of God, and raising up our Souls to an assured expectation of the promised Inheritance, *Rom.* 8. 15. 17. *Ephes.* 4. 30. 1 *Joh.* 3. 1. *Rom.* 8. 19. 23. *Titus* 2. 12.

(3) This is that great honour & dignity of believers, which exalts them to a despising all earthly thrones

Q. 5. *What is our Christian liberty?*

A. An (4) holy and spiritual (*a*) freedom from the (*b*) slavery of Sin, the (*c*) bondage of Death and Hell; the (*d*) curse of the Law, (*e*) Jewish Ceremonies, and (*f*) thraldom of Conscience, purchased for us

(4) Our liberty is our Inheritance here below, which we ought to contend for, against all opposers.

us by Jesus Christ, and (g) revealed to us by the holy Spirit. (a) *Gal.* 5. 1. (b) *Joh.* 8. 32, 34, 36. *Rom.* 6. 17, 18. *Esa.* 61. 1. 1 *Joh.* 1. 7 2 *Cor.* 5. 21. (c) *Rom.* 8. 15. *Heb.* 2. 15. 1 *Cor.* 15. 55, 57. (d) *Gal.* 3. 13. *Ephes.* 2. 15, 16. *Gal.* 4, 5. *Rom.* 8. 1. (e) *Act.* 15. 10, 11. *Gal.* 3. 4, 5 Chapters. (f) 2 *Cor.* 1. 24. 1 *Cor.* 7. 23. 1 *Pet.* 2. 16. (g) 1 *Cor.* 2. 12.

Q. 6. *Are we then wholly freed from the Moral Law?*

A. Yes, as (a) a Covenant (5) or as it hath any thing in it, bringing into bondage, as the curse, power, dominion, and rigid exaction of obedience, (b) but not as it is a rule of Life and Holiness, (a) *Jer.* 31. 31, 32, 33. *Rom.* 7. 1, 2, 3. *Rom.* 6. 14. *Gal.* 3. 19. 24. *Rom.* 8. 2. *Gal.* 5. 18. (b) *Mat.* 5. 17. *Rom.* 3. 31. & 7. 13. 22, 25.

(5) Nothing makes men condemn the Law as a rule, but hatred of that universal holiness which it doth require.

Q. 7. *Are we not freed by Christ from the Magistrates Power, and humane Authority?*

A. No, being ordained of (6) God, and commanding for him, we owe them all lawful obedience, *Rom.* 13. 1, 2, 3, 4. 1 *Tim.* 2. 1, 2. 1 *Pet.* 2. 13, 14, 15.

(6) Rule and Authority are as necessary for humane society, as Fire and Water for our Lives.

CHAP. XXII.

Of the Sacraments of the new Covenant in particular, a holy right whereunto, is the fourth priviledge of Believers?

Q. 1 *What are the Seals of the new Testament?*

A. Sacraments instituted of Christ to be visible Seals and Pledges, whereby God in him confirmeth the Promises of the Covenant to all Believers, restipulating of them, growth in Faith and Obedience, *Mark* 16. 16. *Joh.* 3. 5. *Act.* 2. 38. & 22. 16. *Rom.* 4. 11. 1 *Cor.* 10. 2, 3, 4. 1 *Cor.* 11. 26, 27, 28, 29.

Q. 2. *How doth God by these Sacraments bestow Grace upon us?*

A. Not by any (1) real, essential conveying of spiritual Grace, by corporeal means, but by the way of Promise, Obsignation and Covenant, confirming the Grace wrought in us by the Word and Spirit, *Heb.* 4. 2. 1 *Cor.* 10. *Rom.* 4. 11. & 1. 17. *Mark* 16. 16. *Ephes.* 5. 26.

(1) This is one of the greatest mysteries of the Roman Magick and jugling, that corporal elements should have a power to forgive sins, and confer spiritual Grace.

Q. 3.

Q. 3. *How do our Sacraments differ from the Sacraments of the Jews?*

A. Accidentally onely, in things concerning the outward matter and form, as their number, quality, clearnes of signification, and the like, not essentially in the things signified or Grace confirmed, 1 *Cor.* 10. 1,2,3, *&c. Joh.* 6.35. 1 *Cor.* 5.7. *Phil.* 3. 3. *Col.* 2. 11.

CHAP. XXIII.

Of Baptism.

Q. 1. *Which are these Sacraments?*

A. Baptism and the Lord's Supper.

Q. 2. *What is Baptism?*

A. An (*a*) holy action appointed (1,2) of Christ, whereby being sprinkled with water in the Name of the whole Trinity, by a lawful Minister of the Church, (*b*) we are admitted into the Family of

(1) Not the want, but the contempt of this Sacrament is damnable.

(2) It is hard to say whether the Errour of the Papists, requiring Baptism of absolute indispensable necessity to the Salvation of every Infant; or that of the Anabaptists, debarring them from it altogether, be the most uncharitable.

God

God, (*c*) and have the benefits of the blood of Christ confirmed unto us. (*a*) *Matth.* 28. 19. *Mark* 16. 15, 16. (*b*) *Act.* 2. 41. & 8. 37. (*c*) *Act.* 2. 38, 39. *Joh.* 3. 5. *Rom.* 6. 3, 4, 5. 1 *Cor.* 12. 13.

Q. 3. *To whom doth this Sacrament belong?*

A. Unto all, to whom the promise of the Covenant is made, that is, to Believers and to their Seed, *Act.* 2. 39. *Gen.* 17. 11, 12. *Act.* 16. 15. *Rom.* 4. 10, 11. 1 *Cor.* 7. 14.

Q. 4. *How can Baptisme seal the pardon of all Sins to us, all our personal Sins following it?*

A. In as much as it is a Seal of that promise which gives pardon of all to Believers, *Act.* 2. 39. *Rom.* 4. 11, 12.

CHAP. XXIV.

Of the Lords Supper.

Q. 1. *What is the Lord Supper?*

A. An (*a*) holy action instituted and (1) appointed by Christ, (*b*) to set forth his Death, (*c*) and communicate

(1) Baptisme is the Sacrament of our new Birth, this of our further growth in Christ.

municate unto us ſpiritually his Body and Blood, by Faith, being (*d*) repreſented by Bread and Wine, (*e*) bleſſed by his Word, and Prayer, (*f*) broken, (2) powred out, and received of Believers. (*a*) *Mat.* 26. 20, 21. *Luk.* 22. 14, 15, 16, 17, 18, 19, 20. 1 *Cor.* 11. 23, 24. (*b*) *Luk.* 22. 19. 1 *Cor.* 11. 25, 26. (*c*) *Mark* 14. 22, 23, 24. 1 *Cor.* 11. 24, 25. *Joh.* 6. 63. (*d*) 1 *Cor.* 11. 23. 25. (*e*) 1 *Cor.* 11. 24. *Mat.* 26. 26. (*f*) *Mat.* 26. 26. *Mark* 14. 22. *Luk.* 22. 19.

(2) No part of Chriſtian Religion was ever ſo vilely contaminated and abuſed by profane wretches, as this pure, holy, plain action, and inſtitution of our Saviour: witneſs the Popiſh horrid monſter of tranſubſtantiation, and their Idolatrous Maſs.

Q. 2. *When did Chriſt appoint this Sacrament?*

A. On the night wherein he was betrayed to ſuffer, 1 *Cor.* 11. 23.

Q. 3. *Whence is the right uſe of it to be learned.*

A. From the Word, (3) practice, and actions of our Saviour, as its inſtitution.

(3) Whatever is more than theſe is of our own.

Q. 4. *What were the actions of our Saviour to be imitated by us?*

A. Firſt, bleſſing the elements by Prayer; ſecondly, breaking the bread, and powring out the Wine; thirdly, diſtributing them to the receivers, ſitting in a Table geſture,

Matth-

Matth. 26. 26. *Mark.* 14. 22. *Luk.* 22. 19, 20. 1 *Cor.* 11. 23, 24.

Q. 5. *What were the words of Christ?*

A. First, of command, Take, eat; Secondly, of Promise, This is my Body; Thirdly, of Institution, for perpetual use, This do, *&c.* 1 *Cor.* 11. 24, 25, 26.

Q. 6. *Who are to be* (4,5) *receivers of this Sacrament?*

A. Those onely have a true right to the Signs, who by Faith have an holy interest in Christ, the thing signified, 1 *Cor.* 11. 27, 28, 29. *Joh.* 6. 63.

(4) Faith in Gods promises which it doth confirm, union with Christ, whereof it is a Seal, and obedience to the right use of the Ordinance it self, is required of all Receivers. (5) There is not any one Action pertaining to the Spiritual Nature of this Sacrament, not any end put upon it by Christ; as first, the partaking of his Body and Blood; Secondly, setting forth of his Death for us; Thirdly, declaring of our Union with him and his, but require Faith, Grace, and Holiness in the Receivers.

Q. 7. *Do the elements remain Bread and wine still, after the blessing of them?*

A. Yes, all the spiritual change is wrought by the Faith of the Receiver, not the words of the Giver; to them that Believe, they are the Body and Blood of Christ, *Joh.* 6. 63. 1 *Cor.* 10. 4. and 11. 29.

CHAP.

CHAP. XXV.

Of the Communion of Saints, the fifth priviledge of Believers.

Q. 1. *What is the Communion of Saints?*

A. An holy conjunction (1) between all God's People, wrought by their participation of the same Spirit whereby we are all made Members of that one Body, whereof Christ is the head, *Cant.* 6. 9. *Jer.* 32. 39. *Joh.* 17. 22. 1 *Cor.* 12. 12. *Ephes.* 4. 3, 4, 5, 6. 13. 1 *Joh.* 1. 3. 6, 7.

(1) By Vertue of this we partake in all the good and evil of the People of God throughout the World.

Q. 2. *Of what sort is this Union?*

A. First, (*a*) spiritual and internal, in the injoyment of the same Spirit and Graces, which is the union of the Church Catholick; Secondly, (*b*) external and ecclesiastical in the same outward Ordinances, which is the Union of particular Congregations. (*a*) 1 *Cor.* 12. 12, 13. *Ephes.* 2. 16. 19, 20, 21, 22. 1 *Cor.* 10. 17. *Joh.* 17. 11. 21, 22. *Joh.* 10. 16. *Heb.* 2. 11. (*b*) 1 *Cor.* 1. 10, 11. *Rom.* 12. 5. 1 *Cor.* 12. 27, 28. *Ephes.* 4. 11, 12, 13. *Phil.* 2. 2. *Col.* 3. 15. 1 *Pet.* 3. 8.

CHAP.

CHAP. XXVI.

Of particular Churches.

Q. 1. *What are particular Churches?*

A. Peculiar (*a*) Assemblies (1,2.) of Professors in one Place, (*b*) under Officers of Christs Institution, (*c*) enjoying the Ordinances of God; (*d*) and leading Lives beseeming their holy Calling. (*a*) *Act.* 11.26. 1*Cor.* 4.17, & 11.22. 2*Cor.* 1.1. (*b*) *Act.* 20.17.28. & 14.23. 2*Cor.* 8.23. *Heb.* 13.17. (*c*) 1 *Cor.* 1.5. *Revel.* 2.1, 2,3. (*d*) 2 *Thess.* 3.5. 6.11. *Gal.* 6.16. *Phil.* 3.18. 1 *Thes.* 2.12.

(1) Every corruption doth not presently unchurch a People.

(2) Unholiness of fellow worshippers, defileth not Gods Ordinances.

Q. 2. *What are the ordinary Officers of such Churches?*

A. First (*a*) Pastors or Doctors (3) to teach and exhort; secondly, (*b*) Elders to assist in Rule and Government, thirdly, (*c*) Deacons to provide for the poor, (4) *Rom.* 12.7,8. *Ephes.* 4.10. 1*Cor.* 12.28. (*b*) *Rom.* 12.8. 1 *Tim.* 5.17. (*c*) *Act.* 6.2,3.

(3) Ministers are the Bishops of the Lord; Lord-bishops came from Rome.

Q. 3. *What is required of these Officers, especially the chiefest, or Ministers?*

A.

A. (*a*) That they be faithful in the Ministry committed unto them, (*b*) sedulous in dispensing the Word, (*c*) watching for the good of the Souls committed to them, (*d*) going before them in an Example of all godliness and holiness of Life. (*a*) 1 *Cor.* 4. 2. *Act.* 20. 18, 19, 20. (*b*) 2 *Tim.* 2. 15. and 4. 1, 2, 3, 4, 5. (*c*) *Tit.* 1. 13. 1 *Tim.* 4. 15, 16. (*d*) *Tit.* 2. 7. 1 *Tim.* 4. 12. *Matth.* 5. 16. *Act.* 25.

Q. 4. *What is required in the People unto them?*

A. Obedience (*a*) to their Message and Ministery, (*b*) honour and love to their Persons, (*c*) maintenance to them and their Families. (*a*) 2 *Cor.* 5. 20. *Rom.* 6. 17. *Heb.* 13. 17. 2 *Thess.* 3. 14. *Rom.* 16. 19. 2 *Cor.* 10. 4, 5, 6. (*b*) 1 *Cor.* 4. 1. *Gal.* 4. 14. 1 *Tim.* 5. 17, 18. (*c*) *Luk.* 10. 7. *Jam.* 5. 4. 1 *Tim.* 5. 17, 18. 1 *Cor.* 9. 9, 10, 11, 12, 13.

CHAP.

CHAP. XXVII.

Of the last Priviledge of Believers, being the Door of entrance into Glory.

Q. 1. *What is the Resurrection of the Flesh?*

A. An Act of the (1) mighty power of Gods holy Spirit, applying unto us the vertue of Christs resurrection, whereby at the last day, he will raise our whole Bodies from the Dust to be united again into our Souls in everlasting Happiness, *Job* 19. 25, 26, 27. *Psal.* 16. 9, 10, 11. *Esa.* 26. 19. *Ezek.* 37. 2, 3. *Dan.* 12. 2. 1 *Cor.* 15, 16. *&c. Revel.* 20. 12, 13.

(1) The Resurrection of the Flesh hereafter, is a powerful motive to live after the Spirit here.

Q. 2. *What is the end of this whole Dispensation?*

A. The Glory of God in our eternal Salvation.

To him be all Glory, and Honour for evermore, Amen.

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